

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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ENGLISH BAPTIST MISSION IN INDIA.

A letter from Mr. Leslie, dated at Calcutta on the 7th of June 1824, a few weeks after his arrival, contains some interesting statements. We subjoin a few extracts.

We had now arrived in India, and to us it had a wondrous appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good however, is doing at Madras. At one of the stations of the Church Missionaries, there has been a great outpouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting to me was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism,—and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

Christian David.

From Madras we sailed on the 30th of April, and reached Calcutta on the 12th of May. At Madras, we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of the truth by the venerable Swartz. He is a most interesting man—full of piety of soul—about fifty two years of age—has preached the gospel twenty-three—and has been thirty-three years a Christian. It is delightful to hear him talk of Swartz. We were prepared, before we reached Calcutta, (by a letter that met us at the mouth of the river, from Miss Pearce to Mrs. Leslie,) to be the witnesses of some heart-rending scenes among the Missionaries at that place. Eustace Carey, who had very lately been deprived of a son and daughter, exhibited to our eyes a spectacle of the most distressing nature; deprived of health himself, he appeared like a walking ghost—so ill that his medical attendant told him that he must leave the country; which he intends doing by way of America, this month. Mr. Yates and Mr. Pierce, particularly the former, with constitutions much broken. Mr. Sutton, in ruined health, had gone from his station to England. Mr. Rowe, of Digah, had died; and what added to the gloominess of the scene, we had to be the witnesses, about a week after our arrival, of the interment of one of the sons of Mr. Yates. Dreary prospect! Truly we have come into the land of disease and death. The Chief Justice, Sir Christopher Pole, who arrived from England about three weeks before us, is since dead.—And the lady of a Lieut. Elderton, who came out to Madras in the same ship with us, has also been carried to her long home.

As it regards the state of the Mission in Calcutta, I feel incompetent to write. Things appear to go on steadily, though slowly. The heat at this time is so intense (for this is the hot season,) and the health of the Missionaries is so bad, that they can do little out of doors. The native preachers, however, are very laborious. I have been several times with them, and have perceived that they are heard with considerable attention.

Dr. Carey.

At Serampore, where we all were last week, much good appears to be done. Dr. Carey, who has been very ill, is quite recovered, and bids fair to live many years;—and as for Dr. Marshman, he has never known what ill health is, during the whole period of his residence in India.—They are both active to a degree which you would think impossible in such a country. Dr. Carey is a very equable and cheerful old man, in countenance very like the engraving of him with his pen, though not so robust as he appears to be there. Next to his translations, Botany is his grand study. He has collected every plant and tree in his garden, that will possibly grow in India,—and is so scientific withal, that he calls every thing by its classical name. We had the pleasure of hearing him preach from Rom. vii. 13, when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into every thing he does; classification is his grand hobby, and wherever any thing can be classified, there you find Dr. Carey. He is of very easy access and great familiarity. His attachments are strong, and extend not merely to persons, but places. About a year ago, so much of the house in which he had lived, ever since he had been at Serampore, fell down, that he had to leave it,—at which he wept bitterly. One morning, at breakfast, he was relating to us an anecdote of the generosity of the late excellent John Thornton, at the remembrance of whom the big tear glistened in his eyes.

It is a sight which greatly interests you. Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family; and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up. Our good friend Mack is as good as ever, and is well and active. The schools at Serampore, (Miss Ward told me,) owe much of their prosperity to him. At present he is tenfold more of the Missionary, than the professor. Indeed, he attends very little at the College, but is chiefly employed in superintending the concerns of the Mission.

RAPID IMPROVEMENTS IN MADAGASCAR.

Madagascar, the largest of the African islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practise agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a very flourishing state. There are now three missionaries and three artisans on the island, all of whom, except one missionary, are stationed at Tananarivou, the capital of the kingdom of Ovah, and the residence of King Radama, who has recently extended his dominions, and is now supreme ruler of at least two thirds of the Island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman and superstitious customs; and has enacted laws tending to the encouragement of industry and civilization. The king takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February.—*N. Y. Observer.*

During the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the Mission are in a very encouraging state. Several more schools have been commenced. By the desire of the King, the three schools at Tananarivou have

been thrown into one, under the name of the Royal College. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About 40 boys, educated in the Royal School, (one of the former three schools above-mentioned) have been appointed to manage the schools lately formed. The number of the schools, including the Royal College, is 14, and that of the children under tuition about 1200. The King takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained. "We flatter ourselves," says the brethren, "that all who truly feel for the people of Madagascar, plunged as they are, into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language. They add, that the King and people will supply them with every thing for the schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, pen-knives, &c. &c.

In May last, the Madagasse Version of Genesis was advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew, and Luke, each to the 11th chapter.

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the natives, and the congregations increase in number every Sabbath-day.

In a personal interview with the King, on the 7th of May, they "explained at large the principles of the London Missionary Society is founded, and the grand object which its Directors and supporters at home, and its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the king, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," add the brethren, "after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananoloua, who were with him, asked them, 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

MR. WOLF AMONG THE KURDS.

The Kurds are a wild race of robbers, inhabiting the country called from them Kurdistan, which lies on the confines of Turkey and Persia. They are divided into tribes under separate chiefs, some of whom are nominally subject to the Grand Seigneur, and some are subject to the sovereign of Persia, while others are wholly independent. They are about 100,000 in number, and live a wandering life, deriving their subsistence principally from their flocks and herds. In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolf, the Missionary, was under the necessity of passing through the country of these barbarians, accompanied only by a single Frenchman. The following account of his adventures, which we copy from his journal in the Jewish Expositor for January, will show the manner in which he was received. The Yezidi, who are also mentioned in the journal, are a race of devil worshippers, who live intermixed with the Kurds. Merdeen is a populous city, subject to the Grand Seigneur.—*N. Y. Observer.*

We continued our journey to Kuselli, which is only nine hours distant from Merdeen. Kuselli is inhabited by some hundred Kurds, twenty Yezidi, and one Christian family of the Syrian denomination.

We went to the Agha (chief) of the Kurds, Sayid Khanbeck by name, a celebrated robber in this country. I showed him the firman of the Sultan; he smiled and said, "Firman al Sultan bosh bein al a Krat;" i. e. "The firman of the Sultan is good for nothing among the Kurds!" He observed at the same time, that we could not proceed on our way to Merdeen, for Mustafa was at Tazyau, a village near Merdeen, and was besieging the city. Sayid Khanbeck therefore told us that we must remain in his house, until he sent his brother to Mustafa Agha, desiring permission for us to enter the city of Mer-

deen unmolested. As we could not do otherwise, we submitted to what was required, and our little baggage and our wives were thus placed in the hands of a cruel and perfidious robber. We slept in the house of the robber, guarded at night by his men.

Feb. 19.—Sayid Khanbeck this morning wrote his letter to his friend the robber, Mustapha Agha, and told him, contrary to the truth, that two merchants of Mossoul (namely, myself and the Frenchman) had arrived in his village, and he begged him to permit us to enter Merdeen for his sake. The letter was written in Arabic. Sayid Khanbeck read the letter to me before he sent it. I told him that he ought to write the truth, for that we were no merchants of Mossoul; he replied that I must leave this to his conscience and his discretion; and at the same time he desired us to give him 350 piastres, that he might procure us our liberty. We could not refuse to comply, for if we had attempted to return to Orfa, Sayid Khanbeck would have sent men after us, to take from us all we had. We therefore gave him the 350 piastres, and his brother set off immediately on horseback to Mustafa Agha at Tazyau, to request permission for us to continue our journey to Merdeen. What we suffered in the meanwhile among these barbarians, I am not able to describe. They took the bed from under me, and tried to force my watch from me.

Interview with a Syrian Christian.

During the time we waited anxiously for the answer from Mustafa Agha, I called on a Syrian Christian family, which is residing at Kuselli, poor, wretched, oppressed, and miserable. I there met Shamoun, (Simeon,) a deacon of the Syrian church, residing at Abrahamia. He is a man of seventy years of age, with his beard white, and his eye dim. I said to him, Your name is Simeon, and you must become as Simeon of old, that you in the close of your days may be able to say like Simeon of old, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation." Simeon wept, and with his white and curling hair floating on his forehead, he replied, "This is my only hope, that I shall enter into the joy of Paradise." He then asked of me a pair of English spectacles, and I gave to him those transcendent spectacles, by which his eyes, though dim, may see into a far distant country, and he may discern the joys of Paradise. I gave him three copies of the Arabic Gospels, one for his son, one for himself, and one for the church at Abrahamia. I asked him the name of those fathers of the church which are the most esteemed by them, and he began to tell over their names on his beads.

I asked why so many Syrians had turned Catholics. Simeon wept and said, "Many wish to go the broad way, and not the strait way which leads to heaven: our fast days are too many for a Syrian and too strict, for 7 months in a year we are neither allowed to eat meat nor fish, nor eggs, nor any thing but herbs; but the Catholics are allowed to eat meat, to use oil, and to eat fish, and with this many Syrians are pleased, and they turn Catholics."

It is indeed lamentable to consider that, on the one hand, the Syrians expect to conquer and gain heaven by eating nothing but herbs, and sour crout; and on the other hand, the Catholics are gaining proselytes by giving to the Syrians Italian Maccaroni and roast beef.

I said to Simeon, read this Gospel diligently with your flock, and then they will see that there is only one name given, by which men can be saved, and this is the name of Jesus Christ.

Shamoun (Simeon) took my hand, and kissed it; and he wept. I asked him what he thought of the conversion of the Jews?

Simeon. They will be converted, but Antichrist must first be revealed.

I replied, Antichrist is come. Simeon fell on my neck, and said, "You have read the Gospel."

In conversing with the Deacon Simeon and another Syrian, I had almost forgotten my own sad situation, when Deacon Simeon observed that in case Mustapha should desire us to call on him in our way, we should firmly insist upon not going to him, for that Mustapha would then keep us prisoners, and send a messenger to Merdeen, announcing that two Europeans were fallen into his hands, who had firmans and passports; and then the governor would be obliged out of regard for the firman, to pay a sum of money for our ransom, and we ourselves should be obliged to give all we had to the rebel.

From the American Baptist Magazine. CAREY STATION.

EXTRACT OF A LETTER FROM REV. ISAAC M'Coy, TO A GENTLEMAN IN MASSACHUSETTS, DATED

Carey, (Michigan Terr.) Nov. 19, 1824.

Rev. and dear brother, I had another severe turn of sickness last summer; yet through mercy I am still alive, and now enjoying usual health. Our infant daughter died at Troy, the 20th of October. Mrs. M'Coy was sick there, but has returned, and partly recovered her health.

The Lord has lately blessed us with a gracious smile, which has made my soul like the chariot of Aminadib. About the 10th of October, appearances in our family had become so favourable, that it was remarked, "Here are prospects of a revival." We have not been disappointed. Four young men, three of them from near Troy, (Ohio) and one from Wabash, were brought under deep concern for their souls. One of them I baptized on the 7th inst. and three others I baptized on the 15th. At this time, there are three other young men deeply sorrowful for sin, and of three girls we have similar hopes, especially of two of them. Should I be ultimately disappointed in relation to those, you will not reproach me for hoping for the better. Among our Indian neighbours is one woman, and she says, two others, of whom we indulge hopes relative to godly sorrow for sin.

It is a solemn, weeping, joyful time with us; the best, I think, by ten times, that I ever before experienced in the desert. We try to preach, and talk, and pray, but all this amounts to but little. The Lord has done, and is doing the work; to Him be all the praise.

Besides a sermon in English, I am in the habit on Lord's days, of delivering one, sometimes two addresses to the Indians in their own language. Usually I speak through an interpreter, though sometimes I read a discourse written in the Putawatome language. Last Sabbath we sung twice, in one of our *congregations*.

You may rest assured, my brother, that the surrounding Indians are becoming more and more satisfied and pleased with our efforts for their relief. Our number of scholars is 60. You advise us to raise corn, &c. and so aid in the support of the mission: and to strengthen these remarks, you refer to the practice of other establishments. This is good advice, though I am happy to say, it is a little too late. I am not certain, that there is now, or ever was, a mission among the Indians, which manufactured more than we do. There has been manufactured in our loom, since last February, almost 300 yards of cloth. Last year we raised 900 bushels of corn. This year, besides 5 acres of oats, we raised about 1500 bushels of corn, 400 bushels of potatoes, 120 bushels of turnips, &c. Which of the mission stations, located 200 miles in the wilderness, did more than this, the second year after they struck the first stroke? Consider, too, that we have not half a competent number of missionaries. We are wearing out very fast, and sometimes fear we shall hardly last until we can be reinforced. If you say this savours of boasting, I reply, Brother E. has compelled me.—We have not been able to build a mill, but hope to have one running in April next.

Your hopes that we shall ultimately be able to support ourselves chiefly by our own industry, can never be realized. No station among savage Indians, operating effectively, ever has supported itself, or ever will. The proportion of those who are to be supported and taught, will even be too great for that of those who can support and teach. When the savage becomes civilized, then our establishments will assume a different shape.

You express some concern for the support of the mission. I am concerned too, and would be more concerned, were there not such men as brother E. to help us; were it not that the earth is the Lord's, and the fullness thereof. When the Putawatomes shall find no friends in the eastern or western States, but Isaac M'Coy and his better associates, then they must beg for bread, the bread of life too, and die with hunger! Our worthy patrons, the Board of Missions, have not been able to afford us scarcely any relief for more than a year. This circumstance has thrown upon us an almost unsupportable burden. I cannot repress my tears, when I tell you this. You have no idea how we have toiled, and actually suffered for food—how we have tugged and contrived; and blessed, O blessed be my God, the Mission was never in better condition

in relation to supplies, than at this time never so good. Our share of the appropriation of Congress, is yet rather small. Last winter we got it raised from 200 to \$600 per an. I hope they will shortly allow us more. Our timely efforts for aid at the treaty of Chicago, has become the most fruitful source of relief. We are determined to follow up our rigidly frugal and economical course, and when our wants can no longer be borne, we will raise our cry for help, so that it shall be heard in New-England; and I am confident that there are in those regions many who will not eat, while we are hungry, nor wear apparel, when we are naked.

Your affectionate brother,
ISAAC M'COY.

From the Philadelphia Recorder.

FAMILY PREACHER.

ADVICE TO THE AFFLICTED.

Psalm lxxv. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.*

In whatever situation we be, we shall find both consolation in the promises, and direction in the examples, that are recorded for our use in the sacred writings. But in seasons of affliction, principally, will the Holy Oracles be found precious, because they exhibit to us God's dearest children in similar circumstances, and point out to us the means which they, in their troubles, found effectual for their relief.

In recommending the example of David, we shall,

I. Mention some seasons wherein our hearts are apt to be overwhelmed—

This is a vale of tears to all; but to some more especially,

1. From temporal calamities—

Bodily pains, loss of friends, embarrassed circumstances, will weigh down the spirits even of the best. And though at times, religion will enable them to triumph in the midst of all their tribulations, yet its more common operation is, to moderate their grief, to produce resignation in their souls, and to sanctify the affliction to their spiritual advancement.

2. From spiritual troubles—

The first convictions of penitents are often accompanied with the deepest anguish; inasmuch that, if God did not support them by a hope of his mercy, they might, like Judas, destroy themselves in utter despair. Their subsequent views also of their in-dwelling corruptions are frequently attended with such dejection, as quite to enervate the body and overwhelm the soul. If to these be added the hidings of God's face, the soul may have a foretaste even of hell itself in the midst of the near prospect of death—

3. To a person enjoying the Divine presence, death has no terrors; it is a welcome messenger, that cannot come too soon. But to one in spiritual darkness and desertion, it is inexpressibly dreadful; and the whole world would appear but a small price to pay for the respite of a few days. The ungodly, it is true, too often die as insensible as the beasts; but the godly, who know the terrors of the Lord, cannot pass through that dreary valley without extreme horror, unless they have an inward witness of their acceptance with God.

The example in the text may serve as a model, while we endeavour to,

II. Show how we should conduct ourselves in those seasons—

1. To speak generally, we should betake ourselves to prayer—

God is the only source of strength and consolation. If we apply to the creature in our distress, we shall invariably find him but a broken reed. On the contrary, the pressure that is on our minds will, for the most part, increase; or, if the trouble be removed, the removal will prove a heavier judgment than its continuance. But if we apply with humility to a throne of Grace, the desired effect will almost instantly appear. There is no trouble from which prayer has not extricated the sons of men; it prolonged the life of Hezekiah; brought Jonah from the bottom of the sea, and restored peace to the tempest-tossed soul of David. For us also, if it be fervent, it shall effectually prevail; there is no disquietude which it shall not pacify, "no sorrow which it shall not turn into songs of joy." Wherever we are therefore, even, "at the very ends of the earth," and however circumstanced, we should make our requests known unto God, in order to the attainment of solid peace.

2. More particularly, we should beg of God to lead us to the Saviour—

David, though a king, had no sufficiency in himself; he was forced to look to one higher than himself, even to Jesus, the Rock of his salvation. But how should he come to Jesus, unless the Father should draw him? hence he prayed so fervently, that God would "lead" him to that Rock. Thither then must we also go; for there alone can we find stability. Does guilt appal us? nothing but the blood of Jesus can compose our mind.—Do temptations harass us? nothing but his grace can enable us to withstand them.—Do accumulated troubles threaten to overwhelm us? we can both do and suffer all things, if He strengthen us; yea, we shall be more than conquerors through him that loved us. Like a shipwrecked

mariner standing on a rock, we may defy the waves that roar beneath our feet.—Such was the experience of David himself; and such shall be ours also, if the storms that threaten us drive us for security to that place of safety. Let us then, in every affliction, look to Jesus as our help; and, with a deep impression of our inability to go to him aright, let us cry unto God, "Lead me to the Rock that is higher than I."

ADDRESS.

1. Those who experience no overwhelming troubles—

However serene the sky at present be, no man knows how soon a storm may arise. But supposing our voyage through life be ever so favourable, it must come to an end; and what shall we do in the hour of death without an interest in Christ? Above all, what must become of us, if we be not fixed upon that Rock at the day of judgment? Let us then improve our tranquil hours in securing an establishment on Christ Jesus; that, however suddenly calamities may come, or death may summon us into the presence of our God, we may be found standing immovably on the Rock of Ages.—Then, like Noah, shall we rejoice in God's favour, when thoughtless myriads shall be overwhelmed in the deluge of his wrath.

2. Those who are bowed down under trouble—

You are but too apt to carry your complaints to men, instead of spreading them before God. What wonder then you find no deliverance? has not David told you, that this was his very experience; and that nothing but the use of this remedy afforded him relief? Hide then, and resist, your backwardness to prayer. Lay the blame, not on God who is willing to impart help, but on yourselves, who are unwilling to implore it. Your troubles are sent on purpose to drive you to the Saviour, whom, in a time of prosperity, you are too prone to neglect; and if you suffer them to produce that effect, you shall soon number them among your richest blessings.

Irish Catholics versus the Bible Society.—

A friend has just put into our hands a letter recently received from a gentleman in Ireland, giving an account of various disturbances in that country, occasioned by the intrusion of Catholic priests and their followers at the anniversary meetings of the Irish Bible Societies. The priests manifest a fixed hostility to the circulation of the Scriptures among the people, and seem resolved to prevent it at all hazards. They doubtless feel that the success of the Bible Societies in enlightening the tenets of popery, and they therefore justify themselves in suppressing them even by a resort to violence. We do not learn that any lives have as yet been lost, although in some instances the Protestant ministers have escaped almost by miracle. The letter of our friend relates principally to the disturbances at the Carlow meeting in November last. It was our intention to have inserted it entire, but since perusing it, we have met with the following printed account of the proceedings on this occasion.—*N. Y. Observer.*

The anniversary of the Carlow Bible Society, was appointed to be held at the Presbyterian meeting-house in that town, on Nov. 13, 1824.—On the morning of that day, the place of meeting was crowded to excess; and Col. Rochfort was voted into the chair. A conversation then took place on account of some of the police being in the assembly, but it appearing that they attended only as auditors, in common with others, the subject was dropped. The Rev. Mr. Nowlan then inquired whether any persons were to be permitted to speak, besides the members of the Society, and contended for the right of the Roman Catholics to be heard. This assumed right, Mr. Daly contended against; but said, that as they appeared anxious for discussion, he would concede that to them as a favour, what he refused as a right, and moved an adjournment of the business of the Society, until the proposed discussion should have terminated. This having been acquiesced in, an animated discussion took place, which continued till a late hour in the evening, and the meeting was then adjourned to the next day.

After an attempt made on Friday morning by the Priests again to interrupt even the discussion induced by themselves, the Rev. Mr. Pope, a Protestant clergyman, resumed his argument, taking it up where he had been interrupted on the preceding evening. This gentleman, by his voice, his manner, his eloquence, and his erudition, arrested the attention of the savages by whom he was surrounded, for three hours and twenty-five minutes, the period which he occupied in speaking. When he had finished, the Priests declared that no one member of their body was competent to the task of answering Mr. Pope, and required permission for three of their body to speak in reply. This requisition was opposed by Mr. Daly, as in that case the proceedings would be interminable; but he declared his own readiness, as well as that of his reverend brethren, to hear any one of their opponents for the space of time occupied by Mr. Pope. Opposition, however, was just what the Priests

wanted. Mr. M'Sweeney, one of the Professors, then insisted upon propounding a question to Mr. Pope, which the latter gentleman immediately consented to answer; but the answer of course, was not satisfactory either to the Priests or their party.

For the subsequent transactions, it appears evident that the object was, to consume the time until darkness, the better to enable those conspirators to achieve, by brutal violence, that which they were unable to effect by argument or reason. Tickets had been issued the preceding evening, as will be seen by our report, to two gentlemen, one on behalf of each of the opposing parties; and while the Rev. Mr. Morgan distributed the greater proportion of his to ladies, who exclusively occupied the gallery, the Rev. Father O'Connell, the Priest of the town, placed his in the hands of much more efficient supporters, when the affair was to be terminated by bludgeon versus Bible.

Mr. Nowlan, a priest, having addressed the meeting, the Rev. Mr. Shaw rose to reply; and this appeared to be the signal for violence and outrage. The yells and vociferations proceeding from the mob, which almost exclusively occupied the body of the meeting-house, were of a most terrific description; and the calls to have the Priest's "question" answered, were most astounding. At length the violence of voice having nearly expended itself, the ruffians proceeded to more unequivocal manifestations of what their ultimate intentions were. A rush was made over the partitions by which the pews were divided—the barriers were forced which excluded the meeting from the speakers and members of the committee—and the whole fury of the body appeared to be directed towards the platform erected on the right of the chair for the Protestant clergymen who took a part in the discussion. The lights were nearly all extinguished, and the appearance presented at this moment was appalling and terrific. By a special intervention of Divine Providence, the lives of the Protestant clergy were preserved. Capt. Battersby, commanding the police at Carlow, reached the platform by a private door, communicating with the vestry room, a few seconds before the mob had attained it, for the purpose of communicating to Mr. Daly and Mr. Pope, (not at all aware of what was going on within doors,) that he would not be answerable for the safety of their lives if they ventured into the street. Perceiving the state of fury displayed by those within, this gentleman promptly prevailed on the clergymen not to lose a moment in effecting their escape. By assisting them to climb over a wall eight feet high, into an adjoining garden, in the house belonging to which they were concealed, until the departure of the priests drew the greater part of the mob from the scene of action. When the rioters reached the platform, and found that their intended victims had escaped, no description can give an adequate idea of their fury. Father O'Connell mounted the pulpit, and having declared the Bible to be a most pernicious book, gave God thanks for the triumph obtained by him and his party.

FROM THE NEW-YORK OBSERVER.

How a congregation who have a good pastor may derive the most benefit from him, and prevent him from wishing to leave them.

Ministers are Christ's gifts to the churches, Ephes. iv. 11. The end of the mission of such men, is the edification of the body of Christ, Ephes. iv. 12. To be edified, is to be built up in knowledge, faith, holiness and comfort. Ministers are no more than earthen vessels, but they contain a rich treasure, 2 Cor. iv. 7. They have nothing of their own, for they are unable to think any thing of themselves; but they are stewards of the mysteries of God. 1 Cor. iv. 1. They are nothing in themselves, and yet by them we are enabled to believe, even as the Lord giveth to every man, 1 Cor. iii. 5. That congregation which has a good and faithful pastor, has received a rich gift; but, like other gifts, it is liable to be abused. Having long observed, how even good people err, I feel disposed to throw out some hints of advice to those who enjoy this high privilege, as I lately did, through your paper, to those who are deprived of it.

1. Let the people be much in earnest prayer for their pastor. Let them remember his dependence for every thing on the Head of the church, and that in himself he is a frail mortal; and for their own sake, as well as out of regard to him, let them endeavour to bring rich supplies into his treasury. "A praying people," says the proverb, "makes a preaching minister." They should not only remember him in a general way, but have fixed seasons for this particular object, say, once a week at least; every Saturday evening, or Sabbath morning. How unreasonable are your frequent complaints, of a poor, dry discourse, and no edification from hearing, when, perhaps, you have entirely neglected to ask for aid to your minister! If you would engage heartily in this duty, you would reap the rich fruit of your labour, in the ability and grace with which your spiritual instructor

would come forth from time to time: and very often the fault is more in the hearer than the preacher; and if we would pray earnestly for assistance for him, and a hearing ear for ourselves, those discourses which may be barren to others, would be made savoury and nourishing to our own souls. That minister who is surrounded by a praying people, will not soon grow weary or discouraged; he will often find himself girded with strength in the inner man.

2. Esteem your pastor very highly for his work, and cultivate habitually kind feelings towards his person; but be careful not to idolize him. Be thankful to him as an instrument, for all the good that you receive, but let your gratitude terminate in God, who giveth the increase to his labours. Speak always affectionately and respectfully of him, but beware of running out into extravagant expressions of praise; and still more of the invidious practice of preferring him above every other of God's servants. He may be more useful to you; his preaching may be better adapted to your case and to your taste; and may be more blessed to you than that of any other; thus far all is well. Enjoy the benefit and be thankful; but beware of being proud of your minister. Pride, in this case, as in every other, is odious in the sight of God. This glory in men is a species of idolatry. It robs Christ of his honour, to bestow it on a frail worm. No wonder people lose their ministers when they act in this way towards them. Besides it injures the man himself; he is not yet proof against the poisonous breath of flattery. Calumny is not so dangerous to the spiritual health of a minister as flattery.

3. Do not require, nor expect too much of your minister, either in the composition of sermons, or in parochial duties. Be contented with plain truth; and make not the church the place to seek indulgence in the gratification of mere taste. Take no offence at whatever proceeds from an honest zeal for God's glory, and concern for your welfare. Complain not if his visits are not as frequent as you could expect. His occupations are various and often oppressing. If, however, he is faulty in any respect, instead of talking about it, with this and the other person, go directly to him, and modestly and affectionately tell him wherein you think he fails; or if your age and situation in life render this improper, request some person qualified for the task to make the communication. If a young preacher had only one faithful friend, how often would innumerable evils be prevented in a congregation! Do not suppose that he would be offended with you for intimating to him what you thought amiss; even if he should continue to think otherwise, yet if he possessed any thing of the humble temper which should characterize the servants of Christ, he would esteem it a great blessing to have those among his people, who would not, out of false delicacy, neglect a fraternal act.

4. Preserve the mind of your minister as free as possible from care and embarrassment about his subsistence. Let his salary be paid punctually, and let every member of the congregation contrive something for the relief of his family. If he should get in any degree involved in debt, which often occurs through his inexperience in worldly matters, get him extricated in the most delicate manner you can. In all things of this kind, however, you must have special regard to his feelings, and even to his prejudices. If there is extravagance in his manner of living, let the common sentiment be kindly communicated to him by the eldership, or by some friend.

It ought to be the special care of every people that their minister be not deficient in necessary books; these are his tools. If you hired a carpenter to work for you by the year, you would stand very much in your own light if you did not procure for him good tools; and that people who expect their minister to bring out of his treasure, for years in succession, things new and old, without the aid of a library, must calculate badly. True, you have not engaged to furnish him with books; but the question now is, not what you owe to him, but what is most profitable for yourselves.

5. Be diligent and punctual in your attendance on the ministrations of your pastor. Whenever the trumpet of the gospel sounds, be found at the tabernacle. Preaching is the ordinance of God; despite it not.—When in the place of hearing, make a covenant with your eyes—call in your wandering thoughts, compose and excite your mind by pious reflections, and lift up your heart to God for his aid and blessing. Be not too fastidious. Seek out the marrow of the discourse, even if it be on the whole poor. And when after all you cannot find pleasure and edification, humble yourselves on account of your sinfulness: if our hearts were right, one text of scriptures would be precious food for the soul.

6. Use your pastor as a counsellor and friend as far as circumstances will permit. Show him that you love him and confide in him: and let him know also that his labours are not in vain in the Lord. And act the part of a friend in defending his character, and promoting all his interests.

BEDE.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, MARCH 21, 1825.

Our brethren composing the Convention of Baptist Churches in Connecticut and vicinity, will bear in mind that the annual meeting of the Convention recurs in June, and that in order to carry into effect the benevolent objects of the Convention, in regard to missionary operations, it will be necessary for our Churches "to perform the doing of that which they were forward to do a year ago."

It is earnestly desired that a system may be adopted in all our Churches, by which efficient pecuniary aid may be afforded to the Convention, enabling them to send the Gospel to the poor saints that are scattered abroad, and also enabling them to support missionaries while they shall labour for the conversion of impenitent sinners. Our means of rendering the Convention a useful auxiliary to the cause of the Redeemer, are abundant; we read of one of whom it was said, "she did what she could," the same, and no more, is required of us.

The prospects presented relative to the success of christian missions among the heathen, are at this time very encouraging.

From the West, we learn that the Indians are becoming increasingly attentive to the subject of civilization, and what is of infinitely greater importance to the individuals, they are experiencing the operations of the Divine Spirit, leading them to forsake sin, and embrace the Lord Jesus Christ as the all-sufficient Saviour.

In the Island of Ceylon, the operations of the Holy Spirit are richly enjoyed.

In India the seed sown is springing up, and very many have forsaken their dumb idols, and become fellow citizens with the saints and the household of God. "At one station of the English Church Missionary Society, at Madras, there has been a great out pouring of the Spirit, so that in one school, there are no less than twenty-three out of thirty youths who give evidence of sincere conversion."

From Africa, the accounts are truly encouraging, particularly from the Island of Madagascar; here civilization and christianity have progressed almost beyond example.

The Divine agent who alone can accomplish the work of changing the heart of man, and whose aid has been promised by the blessed Redeemer, is now graciously manifesting his power to save.

The hearts of the missionaries of the cross, are encouraged and strengthened while they witness the pleasure of the Lord prospering in their names.

Among the Moravians, Methodists, Independents, Presbyterians, Episcopalians, and Baptists, at their several mission stations, the Holy Ghost is shed down, and sinners are converted—the wilderness and the solitary place is made glad, and the desert is made to rejoice and blossom as the rose.

These blessed tokens of the Divine favour should stimulate all who desire the extended reign of Jesus, to humble diligence and holy activity in his cause.

The time will very shortly arrive, when this generation will have finished their work, and the night of death will ensue; how happy will those be who shall then be prepared to hear the blessed salutation, "well done good and faithful servant, enter thou into the joy of thy Lord."

The delegates from the several towns in Middlesex county, met at Haddam according to appointment, and nominated Benj. Hurd, Esq. as a suitable candidate for state Senator for Middlesex county the ensuing year.

Extract of a letter to the Editor, dated Moore County, N. C. March 7, 1825.

"I am glad, my dear brother, to have it in my power to say, that we have latterly experienced much of the influence of the divine spirit in these regions. The brethren have been roused from a spirit of lethargy that had long pervaded them, to activity and zeal. We some months ago appointed weekly prayer meetings, which have been well attended. The brethren pray with much fervor: some exhort with warmth, and two of the members have embarked in the ministry. Of the latter, your unworthy brother in Christ is one. Had I room, I would give you a detail of the exercises of my mind on this all-important subject, but must omit it for the present, that I may give you more pleasing intelligence. The Lord in his unbounded goodness has blessed the feeble exertions made for the salvation of many of our neighbours. About 50 have been added to our little band in a few months, and we trust others are on the way, the revival has embraced all classes of different ages. Many young people have come into the fold, and I saw on one day four old persons baptized, who were all between 70 and 85 years of age, they were at the same time accompanied by the youth and middle aged. O my brother, my heart melts at the recollection of those refreshing scenes, and I here stop my pen, to drop a tear of gratitude, and adopt the language of David, 'Many O Lord my God are thy wonderful works.'"

Yours with affection,

W. D.

FOR THE CHRISTIAN SECRETARY.

No. 3.

Reflections on the condition of the Baptist Churches in Connecticut, particularly in relation to the support of the gospel ministry.

Some of the causes which have hitherto prevented the discovery and adoption of the New Testament system of ministerial support among the churches—continued.

In my last, I remarked on the principles inculcated by our fathers in relation to the support of the gospel ministry; and suggested that their teaching on this subject, operated in an unhappy manner on the hearts of our brethren in regard to this duty.

I shall now attempt to illustrate this position, by tracing the natural, and visible effect of their sentiments, and ministrations in reference to this subject, on the community.

It has been often remarked, and I believe with truth, that of all the prejudices which operate on the human mind, our religious ones are the strongest, and the most difficult to overcome. So completely does religious prejudice gain the ascendancy, and envelope the minds of its subjects, that they are not only rendered incapable of fairly investigating any doctrine, or precept, that does not comport with their favourite creed, but it renders them also wholly insensible of the existence of that spirit in them which so effectually distorts and obstructs their mental vision.

It was prejudice in favour of preconceived opinions respecting the advent and character of their long expected Messiah, that prevented the Jews from embracing Jesus Christ as the promised Saviour, according to their own scriptures which were read in the synagogue every Sabbath day.

It was this prejudice that influenced Saul of Tarsus to persecute the disciples of Christ, notwithstanding all his natural integrity, and his thorough knowledge of the scriptures which pointed to Jesus of Nazareth as the Saviour of the world.

It was this prejudice that prevented the early settlers of New-England from discovering that the rights of conscience were unalienable, and that the civil ruler, as such, had no authority to intermeddle with the affairs of Christ's kingdom.

And it has no doubt been owing to an inveterate religious prejudice, that the Baptist Churches in this land of freedom, have not universally discovered and adopted the New Testament system for supporting the Gospel ministry among themselves.

Many causes have, and do still exist creating and keeping alive this prejudice.

Had those who were converted under the preaching of our fathers in the ministry, been entirely free from any remains of a worldly spirit, the doctrine which the fathers inculcated tending to dissuade from a systematic mode of prompt, and liberal support of the institutions of the gospel, would have done comparatively but little harm.

But it is a truth established by daily observation and experience that even the best of men are imperfect, and have remaining in them "an evil heart of unbelief, which is prone to depart from the living God."

That spirit of covetousness which is idolatry, as saith the Apostle, Eph. v. 5, is inherent in our fallen and depraved natures, and instead of being cultivated and soothed, needs to be continually resisted.

The strength of this principle is described by our Saviour in the gospel by Mark, x. 23, 25. "How hardly shall they who have riches enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Not that riches in themselves are any bar to an entrance into the unclouded glories of heaven; but mankind are so infatuated with present gratification, and sensible objects, that the possession of these things is dangerous to the soul, in as much as they detach the mind from the only proper object of supreme affection and worship.

Wealth is in itself a blessing, designed for our good, to be used for God's glory; and it is only when its uses are perverted that it proves a snare to the soul of the possessor.

Now it was the natural effect of the doctrine inculcated by our early fathers, on the subject under consideration, to give countenance to a spirit of covetousness in relation to the support of Gospel Institutions; and from the first dawn of divine light in the soul of their brethren, they were instructed to believe that as the doctrine of grace was freely communicated to them by God, so their brethren had no other duty to discharge towards those that unfolded the messages of grace and mercy to mankind, than merely to give them a patient hearing, and receive the testimony into their hearts; their language without qualification was, "freely we have received, and we freely give. What is our hope or joy and crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. ii. 19, 20. Thus souls were instructed after conversion, and thus they were led even in the moments of their first love to imbibe the sentiment, that it was not re-

quired of them to make systematic and liberal provision for supporting the institutions of the Gospel. And it was not strange if after the fervors of their first love were somewhat abated, and the spirit of the world again began to operate in their hearts, they should remember, and act in conformity with that part of the instructions of the ministers of the sanctuary, which went to protect their property from the claims of the Gospel; for it was perfectly natural, that such instructions should be most accurately remembered, and most religiously regarded.

Such instructions, imparted by such men, to such persons, under such circumstances, could not but have their legitimate effect upon the great body of the denomination; and they have done much to prejudice the minds of our brethren against systematic, and liberal measures for the support of the institutions of the Gospel.

Again, that course of ministrations which was calculated to countenance a covetous spirit among our denomination, was also calculated to attract the attention and gain the approbation of such men in other religious communities, as loved their money better than they did the cause of Christ, and whose object was to get to Heaven in the cheapest manner possible, consistent with any pretensions to decency amongst their fellow men.—I would not wish to be censorious, but I think it cannot be doubted, that very many such characters have united with our societies, and I fear many have become members of our Churches, having left those societies to which they formerly belonged, because they were there compelled to aid in supporting their external order.

In doing this, they no doubt claimed to be very conscientious, and, as they say, did it that they might enjoy gospel liberty, when in fact their sordid conduct has subsequently declared that a parsimonious spirit was the moving cause of their dissent.

The gospel liberty (falsely so called) of such characters, is nothing more than the liberty of contributing little or nothing to aid the visible kingdom of Christ, and the baneful influence of such members has been severely felt by our churches.

But while I make these observations, I would qualify them by remarking, that I am happy in knowing, that there are very many honourable exceptions to this class of members, among those who have dissented from other churches, and united with ours. I am well satisfied that a vast number of those who have dissented from other churches and united with ours, are honourable men—men whose minds have been illuminated by the spirit of God, and who feel willing to redeem the pledge they gave when they surrendered themselves and all they possessed to God and his cause. These remarks may be thought plain, but I trust no liberal-minded man will think them too severe.

The natural effect of this want of system in the management of our ecclesiastical affairs in relation to the support of the gospel has been, that the necessary pecuniary expenses of the church have been either wholly neglected, or in a very unequal degree sustained by a few liberal men in each church and society. Such men have been burdened, while the less liberal and the covetous have been eased, which is in direct violation of the rule given us by the Apostle, 2 Cor. ch. 8.

One of the visible effects of this want of system, the root of which I am persuaded is covetousness, is the uncomfortable situation of our ministers, most of whom are but partially supported at best, and many of them are subjected to the inconvenience of removing frequently from place to place.

They are prevented by their incompetent support from giving themselves wholly to "reading, prayer, and the ministry of the word," and are obliged for the support of their families to divide their attention between the duties of their sacred and awfully responsible office, and some secular employment, in consequence of which their minds are rendered barren, and their ministrations comparatively unprofitable.

Agreeable to the strong and highly metaphorical language of scripture,—"The mouth of the patient ox which treadeth out the corn, is muzzled until he becomes faint and weary in his work, and drags forward in duty half famished and disheartened; yet, (to follow the metaphor,) he cannot leave the threshing-floor, and range at large, for if he is a true minister of Christ, he has taken 'the yoke of Christ upon' him, and has been divinely disciplined by his heavenly Master, until he has willingly and unreservedly submitted to make every necessary sacrifice which his high and holy calling shall require; and he feels in his heart that woes will befall him if he abandons the post assigned him. Thus circumstanced, feeling the value of the souls of his fellow men, realizing his duty enjoined by the authority of Christ, to preach the gospel, to labour for the salvation of perishing sinners, and for the comfort and edification of the church, and at the same time surrounded and depressed with pecuniary embarrassments, while he is spending his strength in ardent and indefatigable exertions for the good of souls, what, my brethren must be the ef-

fect of those sighs which he utters in the ears of none but his sympathising Redeemer, at the parsimony and worldly-mindedness of his brethren, who withhold from him that support which scripture, and reason unitedly bear testimony is his righteous due from them? but I leave this subject for a future number.

CAREY STATION.

Various letters have been received from the Rev. Mr. McCoy, which concur in representing the state and prospects of the mission, as encouraging. There are now sixty-eight pupils at the school. The revival of religion, which we have already mentioned, continued unabated at the date of the last letter. Fifteen persons, eight of whom are Indians, have been baptized. The native converts meet frequently for prayer, and mutual exhortation; and the white men who have been baptized, are devout, zealous and prudent.

We have been politely furnished, from the Department of War, with a Report, from Judge Leib, who was appointed by Governor Cass, to visit the Carey Station, and make a rigid inspection of the whole establishment. This report is pronounced by Governor Cass to be "highly satisfactory." It will be published in our next paper.—C. Star.

General Intelligence.

SPAIN.

Madrid, Jan. 17.—Within five days several couriers and expresses have arrived in this capital. Yesterday the French Charge d'Affaires received a courier, who immediately after proceeded to Lisbon.

Since the arrival of these couriers, several Councils have been held. With a view to divert the attention of the people, twenty different versions have been given of the affair which occupies the Cabinet. The truth however, has at length transpired, and we know of a certainty that the subject discussed in the Council is the declaration of England who has resolved to recognize the new States of South America. The measure taken by the Cabinet of St. James' has completely ruined the projects of our government, who still flattered themselves with the hope of compelling the independents to submit. With this view it has recently been fully employed with the chimerical project of sending a great expedition to America.

Two Constitutional guerrillas entered recently into the towns of Villamaeta and Chincon, in the vicinity of the capital. The authorities and some of the inhabitants fled at their approach. The Constitutionalists, however avoided all acts of violence, merely taking the rations of which they had need, and the funds belonging to the Government. Although several detachments of Royalist volunteers were sent in pursuit of these guerrillas, recourse was obliged to be had to Gen. Laloyere, who consented that three Swiss regiments should march from hence to come up with them.

One of the richest veins of lead ore perhaps ever discovered, has been lately broken into near Matlock, in what is called a pipe work, (viz. an opening or communications of caverns similar to those which are shown to visitors at Matlock Bath.) The roof, sides, and bottom are covered with the richest galena. It is visited by all the miners in the county, and one professional gentleman offered 10,000 guineas for the ore in sight.—Times.

Spain.—It is said that the King of Spain has announced his intention to hold no diplomatic intercourse with any power which shall make treaties with his insurgent colonies.

As far as regards the restoration of the Inquisition, the Charge d'Affaires of France, who has used every effort to prevent it, has at last effected his object, and all the prolonged exertions which had been made to establish this terrible tribunal have been ineffectual.

Portugal.—All the Portuguese Ministry is changed. This event is announced in the Lisbon papers of the 5th of February. The Lisbon papers of the 22d confirm the intelligence. A letter from that city of the 22d says, the influence of the British Cabinet, has obtained.

Russia.—It is asserted in our diplomatic circles, says a London paper, that the mission of Mr. Stratford Canning has not had the success that was expected from it at London; and that Prince Metternich pertinaciously adheres to his system relative to the *status quo* in the affairs of Turkey, at least provisionally, and till the Court of Russia shall have positively explained itself on the proposals of England, with respect to the Greeks.

LATEST FROM ENGLAND.

Accounts from Greece are, as usual, very contradictory, some of them representing Colonel Pott's faction as suppressed, and himself as having submitted to the government, and others as being still at the head of a considerable force.

At a meeting of the 'Ship Owners Society,' in London, Mr. Canning, in addressing the Society, referred to the removal of the restrictions on commerce, among others, made the following remarks—"The seat of our prosperity is to be found in the industrious energies of the British people, and in that spirit of enterprise which is beyond all control, extending their commerce to the end of the world, and exciting the surprise of all mankind. Here are the elements from which our prosperity springs, and therefore we feel an interest in widening the sphere of their operation. But this would be a sordid interest, if it ended with our own aggrandizement. We are anxious that other countries should share the advantages with our own, satisfied that in every new field of enterprise, the British flag will triumphantly wave while commerce is to be pursued, or where, should necessity ever require it, naval valour and superiority might be exhibited."

The new Greek loan was brought into the English market on the 12th of February. Its amount is 2,000,000, contracted by Mr. Ricardo. The Scrip bore a premium of 1 to 1 1/2 per cent.

German papers mention that Ostend, the neighbourhood of Durgenden, &c. have suffered recently from inundations. The city of Amsterdam had been exposed to great danger, and property to a considerable amount had been destroyed.—N. Y. Daily Advertiser.

By the rupture of the Dyke at Oostezund,

a hundred manufactories and mills were destroyed, men, women and children, are arriving every moment at Amsterdam, in the most shocking condition. All the lodgings barracks, orphan houses, and charitable institutions, are crowded with unhappy people, who have saved themselves on the roofs of their habitations.

Friesland is dreadfully ravaged. The Isle of Schokland in Zuiderzee is entirely destroyed; and the greatest alarm is felt for her inhabitants. The Isle of Terschelling is totally ravaged, and the Texel presents a most afflicting scene.

The latest accounts from Amsterdam of the 9th say, that the Committee appointed to relieve the victims pursues its noble task with the most laudable zeal. Nine hundred persons and 1200 head of cattle have already been saved from danger and suitably provided for. A south west wind blowing, the water has considerably subsided.

The accounts from Doornspyk and other places of 5th Feb. contain affecting details; between 20 and 30 persons perished at Doornspyk.

Unfortunately the accounts from the northern provinces state that the great rivers were again rising.—Brussels Paper.

From the Bombay Gazette of Sept. 3.

THE LATE EARTHQUAKE IN PERSIA. "JERAN NUMAR, near Shiraz, June 25, 1824.

This morning, about half past 5, A. M. I was disturbed out of a sound sleep by the violent commotion, of an earthquake. My first object was to move out of the house; but to accomplish it was difficult and dangerous, owing to the number of large bricks, pieces of wood and mortar, falling from the roof all around the outside of the house, and a few stones and chaman from the ceiling inside, that had been previously injured. Having happily effected my escape without injury to myself or servants, I walked out of the garden to see what damage Shiraz had suffered; the first sad effect that I observed was the complete destruction of a beautiful mosque about 400 yards in front of this garden, and perhaps the same distance from Shiraz; its finely ornamented cupola had fallen in, and the body of the building was rent in every part. Shiraz itself was enveloped in dust, nor could I for many minutes see any thing else, but this sad sight was enough to show that it had suffered severely. As the dust cleared away, it was truly awful and distressing to see the ruins of the fine stately mosques and minarets a few minutes before the chief ornaments of the town, but now a shapeless mass, and each succeeding minute, as it vanished, some fresh object presented its shattered form. The eastern side of the wall that surrounded the town, and the only place discernible from hence, has fallen in, and most of the towers were laid level with the ground, and the remainder much injured. But melancholy and distressing as what I have attempted to describe may be what it is compared to the sufferings of the unfortunate inhabitants? The cries and lamentations of thousands, bewailing the loss of relations, friends, and every thing dear, resounded in the air, and were enough to soften the hardest heart. I have pitched my tent in the garden, and intend occupying it; the comparative degree of safety will more than compensate for the comforts of the house. The inhabitants have quitted the town, and are living in tents, routes, and other cumlives outside. I believe not a house has escaped without some injury, and most of them are in ruins. The exact number of those who have perished in the ruins I cannot ascertain. Merza Ally Aebor assures me, that 2000 is under the number, but receive this as a mere conjecture or report only. I should think half the number nearer the mark."

A French paper mentions, that the King of Spain has sent to England a protest against the recognition of the South American States.—There is to be no congress assembled at Paris.

Of the five new Portuguese ministers, two are said to be of the Queen's party, and the others Constitutionalists, so that the recognition of Brazil is expected immediately. The change of ministry was agreed to by the King while on board H. B. M. ship Ocean, without the knowledge of the ministers themselves. A project is said to have been formed, for permitting all Spanish emigrants to take refuge in Portugal.

In Madrid the government are said to have completed a plan for a representative government adapted to the state of the Peninsula. Prince Metternich has arrived at Paris, on a new negotiation with the Allied powers.

The Emperor of Russia having made a general levy in all his states, to recruit his army, his Minister for Germany has informed the Diet, that it was to supply vacancies, and not to increase his troops.

CONGRESS.

Monday, Feb. 28, was the last day of the session, on which bills originating in either house could be transmitted to the other.—Those not acted upon, and of course rejected, are about 50 of a public nature. Among them, a bill for the preservation and civilization of the Indians, and the bill for laying a duty on sales of merchandise at auction.

On Tuesday, the principal subject acted upon in the House was the Senate's bill making further provision for the suppression of piracy. After much debate the bill was so amended as to strike out the whole of it except so much as provides for the building of ten sloops of war; and in that shape, the bill passed the House of Representatives, and was subsequently agreed to in the Senate.

The bill for the occupation of the Territory of Oregon fell through by being laid on the table in the Senate.

Mr. Forsyth stated on Wednesday, that a Treaty had been made with the Creek Indians, to extinguish the titles to lands in Georgia and Alabama, and to remove them to lands west of the Mississippi. To provide for carrying into effect that Treaty, he moved a contingent appropriation of \$250,000; which was agreed to.

From the National Journal of Thursday.

In order to wind up the business of the session, the two houses of Congress sat until 2 o'clock this morning. During the greater part of the evening session, the House of Representatives had no business before it, but the Senate had about 70 bills to act upon.

The bill to authorize the laying out and opening of a road, from the Western frontier of Missouri to the confines of New Mexico, was taken up and passed.

A bill to establish a navy yard and depot, on the Coast of Florida was also passed, and 100,000 dollars was appropriated for that purpose.

The two Houses will only meet to-day to receive the report of the Committee on Enrolled bills, and also any message which the President may have to communicate.

Resolutions have been unanimously adopted in the House, expressive of great personal regard to Mr. Monroe, of approbation of his official conduct in the Presidency of the United States, and offering to him on his retirement assurances of high consideration and respect, and of ardent wishes that he may live to enjoy with his fellow citizens the blessings of that liberty and independence for the attainment of which he shed his blood, and for the perpetuation of which he has so long and faithfully laboured.

The Speaker is to transmit a copy of the resolutions to Mr. Monroe.

TREATIES.

The treaty lately concluded between Commissioners of the United States on the one part, and the Creek Indians on the other, for the cession of lands within the limits of the State of Georgia, has been confirmed by the Senate.

The Senate has also advised and consented to the ratification of the General Convention of Peace, Amity, Navigation and Commerce, recently concluded with the Republic of Colombia, by our Minister resident at Bogota.

The treaty recently concluded by our Minister residing at Bogota, with the Colombian government, for the suppression of the Slave Trade, has been rejected by the Senate.

MARRIED.

In Edgefield district, (S. C.) on the 22d of December last, by the Rev. Wm. J. Bentley, of Augusta, (Ga.) the Rev. Basil Maule, to Miss Sarah M. Rudolph, daughter of Zebulon Rudolph, Esq. of the former place.

OBITUARY.

The Rev. Abel Flint, D. D. was born in Windham, August 6th, A. D. 1765, and died in Hartford on Monday night of the 7th inst. aged fifty-nine years. He has been long known to the public as a gentleman, a scholar, a divine, a christian, a man of eminent talents, all of which were devoted to science and piety—and a man of amiable feelings, that were at the service of the world. At his burial his friends and former parishioners, to a very large number assembled in and around the old Meeting House where he had laboured so long and so faithfully, and paid their last tribute of respect for him, to his remains.

A prayer was made by the Rev. Dr. Perkins, of West-Hartford. He had assisted at his settlement—had taken part in his ordination—had been the venerable counsellor and friend of the deceased, and of the people of his charge, and on this occasion performed this last melancholy service. The sermon was by the Rev. Mr. Robbins, of East-Windsor from the text "I must work while it is day, for the night cometh when no man can work." It is faithfully descriptive of the character of the deceased, and touchingly, though delicately, affectionate towards the survivors of his family. The concluding prayer was made by the Rev. Henry A. Rowland, of Windsor.—Mirror.

To Waggon-Makers.

Two or three journeymen waggon-makers, and one that understands painting, may find employment, and receive their pay in cash, by applying to

DARIUS F. BUTLER.

Burlington, March 21. 8-3w

EPHRAIM BOUND, HARD BREAD AND CRACKER BAKER,

Offers for sale, 500 Barrels of Pilot, Navy, and Ship Bread, all of the best kind, as cheap for Cash, or approved Credit, as can be had any where else; and a constant supply of his highly approved CRACKERS, for exportation. All orders promptly attended to and thankfully received.

March 21. 8-4t.

NOTICE.

At a Court of Probate holden at Berlin, within and for the District of Berlin, on the 26th day of February, A. D. 1825.

PRESENT.

THOMAS LEE, Esquire, Judge. Russell Porter, Administrator on the Estate of Sylvester Porter, late of Augusta, in Georgia, deceased, represents said Estate to be insolvent; whereupon this Court doth appoint and direct said Administrator to give notice to all persons interested in the same, to appear if they see cause, before the Court of Probate, to be holden at the Probate Office in said Berlin, on the 26th of March next, at one o'clock, P. M., to be heard relative to the appointment of Commissioners on said Estate, by posting said order of notice on a public sign-post in said Berlin, and by advertising the same in a Newspaper, printed in Hartford.

Certified from Record,

THOMAS LEE, Judge.

All persons indebted to said Estate, are requested to make immediate payment to

RUSSELL PORTER, Administrator.

NOTICE.

At a Court of Probate holden at Hartford on the first day of March, 1825, Present,

JOHN RUSS, Esq. Judge.

On motion of the Executors on the estate of Caleb Erainard, late of Glastenbury, within said district, deceased, This Court doth appoint the 16th day of March instant, at 11 o'clock, A. M. at the Probate office in said district, for the hearing, allowance and settlement, of the administration account on the estate of said deceased, and doth direct said Executors to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper published in the town of Hartford, and by posting the same on the sign-post in said Glastenbury.

Certified from record,

CHARLES BULL, Clerk.

ETNA

INSURANCE COMPANY, WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. ISAAC PERKINS, Secretary.

POETRY.

Communicated for the Christian Secretary.

ELECTA'S GRAVE.

Pause awhile my young companions,
Hear the tale of sorrow told;
Think how mortals gay and sprightly
Soon become inert and cold.
Frequent in the bower of pleasure
Trees of baleful sorrow wave;
Would you spend an hour of leisure,
Spend it at Electa's grave.

Here, absorb'd in meditation,
Think how fleeting, false, and fair,
Joys most held in estimation,
Youth, and health, and beauty are.
Youth's a roselbud gay with splendour,
Just expanding into bloom,
Would you learn how soon it withers—
Learn it at Electa's tomb.

Health's a flower that blooms in morning,
Scorch'd by sun-beams ere 'tis noon;
Child'd by frost beyond returning,
Scarcely valued ere 'tis gone.
Ah! how soon our health decreases,
No physician's art can save;
Learn the power of dire diseases—
Learn it at Electa's grave.

Beauty's fading as the rainbow,
Transient as the lightning's gleam;
Faded at the touch of sorrow,
O how short its glories seem.
Smiling health, and youth, and beauty,
Once a transient lustre gave;
Youth, and health, and beauty blasted,
Slumber in Electa's grave.

With her fled the sweets of friendship,
With her fell her parents' joy;
Sorrow now bedclothes their features,
Mourning notes their tongues employ.
Low in death their first-born sleeping,
Deep they drink affliction's wave,
Oft their eyes are fill'd with weeping,
When they pass Electa's grave.

Memory paints each precious sentence,
Falling from her fault'ring tongue,
Hope, with balmy sweetness enters,
Soothes the heart with anguish wrung.
Mortals! every murmur banish,
Jesus' love has power to save;
Let each vain inquiry vanish—
Vanish at Electa's grave.

Why should ever restless mortals
Seek to pry in things unknown?
Though he dwell in clouds and darkness,
Justice still surrounds his throne.
When he lifts his rod in judgment,
Love and mercy join to save;
Mortals bow in resignation,
When you view Electa's grave.

While the tomb her form encloses,
Let survivors call to mind,
Thorns surround the sweetest roses,
Earthly joys are unrefin'd.
Ghastly death and final judgment
Soon will seal each mortal's doom;
May each one devoid of mortal sin,
Learn it at Electa's tomb.

SYLVAN.

THE MORAL PALM TREE.

"The righteous shall flourish as a palm-tree."
Psalm xci. 12.

Many are the allusions, the illustrations, and the figures of speech, used in the Bible to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm-tree is of a singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

The palm takes no repose, it bears fruit every month! Thus righteous men, through the efficacy of divine grace, bring forth much fruit. They devise liberal things daily.

Palm trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some are more and some are less fruitful; some more and others less healthy and strong.—See Rom. xiv. 1, 2.

The nut *barca*, which the tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never rag'd.

If the roots of the palm tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer, the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found on a just comparison that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine which bears some fruit, "he purgeth that he may bring forth more fruit." So said Jesus.

Of the leaves of the Palm-tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps righteous Lot, was, for a length of time, a protection to Sodom and Gomorrah; and Noah, for 120 years, a defence to the world.

Palm trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life and to a high station in

the world. If you rise, "be not high-minded, but fear."

Palm-trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with a wall of salvation, and underneath are the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not made a fence round about him?"

It is credibly reported that the palm-tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary and help all mankind.

The palm tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm-tree a part of distinguished excellence, called *palmio*; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle which gives excellence to all he is and all he has: that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in suffering, and under false accusations, is the conscience void of designed and wilful offence, both before God and man. Insincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin there would be no counterfeit, no hypocrites.

The finer boughs, and even leaves of the palm-tree, made up into a wick, serve the purpose of a torch, to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to them who walk in darkness, and are pursuing the by-paths of error and sin.

Some palm-trees are said to produce leaves called *ollas*. These leaves are of such a texture as to serve the purposes of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impressions, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvass which holds them firm. Thus the righteous are united and bound together by the ties of love, spiritual and divine affection which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees. This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon; a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offering to God. Thus the righteous mount upwards; they rise in the affections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of constancy being always green. Constancy is one property of the righteous; they hold on their way, and do not draw back to perdition.

The palm is the emblem of fruitfulness, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of patience. Oppressive weights may be hung on its branches without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of victory; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovations, amid the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, and the songs of the redeemed.

—*Lord, Ch. Instructor.*

Covenanters' Bones.—In a morass nearly three miles east of Kilsyth, there have lately been discovered a great many hu-

man bones, which, from the antiseptic quality of the morass, are in the highest state of preservation. There can be little doubt that these are remains of some of the Covenanters who fell at the battle of Kilsyth in 1645, when the army commanded by General Baillie was completely routed by the Marquis of Montrose. Nimmo, in his history of Stirlingshire, remarks, that while the Cavalry of the Covenanters were retreating, many of them rode into the Dullator Bog (a morass through which the great Canal now runs,) and there perished, and that several whole skeletons, both men and horses, had been dug out, in the memory of persons then alive.—*Scotch paper.*

—*From the Columbian Star.*

JOHN, THE APOSTLE AND EVANGELIST.

John was the son of Zebedee, a fisherman of the town of Bethsaida, on the sea of Galilee. His mother's name was Salome. He was the younger brother of James the Great, and is commonly reckoned the youngest of all Christ's disciples. Zebedee probably died soon after the two brothers were called to be Apostles; and although a fisherman, he appears to have been in good circumstances; for we are informed that he was owner of a vessel, and had hired servants. The condition of the family may also be gathered from its being asserted, that the mother of these two disciples followed Christ and ministered unto him; as well as from her being mentioned as among those women who brought sweet spices to embalm the body of Jesus. When our Lord recommended his mother to the care of John, "he took her to his own house." The phrase "unlearned and ignorant men," as applied to Peter and John, denotes simply persons in private stations of life, who were neither rabbies nor magistrates, and such as had not studied in the schools of the Pharisees, and consequently were ignorant of the rabbinical learning and traditions of the Jews. The sons of Zebedee, like the children of all pious Israelites, were doubtless well acquainted with the Scriptures of the Old Testament. They also expected the appearance of the Messiah, and, in common with others, that his kingdom would be of this world. John was probably an attendant on the ministry of John the Baptist, though not statedly, as his disciple. The circumstantial account which he has given of the two disciples who followed Christ, John i. 37—41, might induce us to suppose that he was one of them. It is certain, that, before he was called to be an Apostle, he had seen and heard the Lord Jesus, and had witnessed some of his miracles, particularly that performed at Cana and Galilee.

Three degrees have been marked in the call of John to be a follower of Christ, viz.: 1. His call to be one of the immediate companions of Christ. 3. His call to the Apostleship, when the surname of Boanerges was given to him and his brother. The appellation which these brothers received of "sons of thunder," must have prophetically represented the resolution and courage with which they would declare the great truths of the Gospel, when fully acquainted with them. How John sustained this character, the Acts of the Apostles, his own writings, and what is said of him in ecclesiastical history, abundantly show. This Apostle is seldom mentioned in sacred writ, but in conjunction with his brother James. From the time when they received their immediate call from Christ, they became his regular attendants, and were two of the twelve whom our Saviour sent forth to preach in the land of Israel. Supposing that the kingdom of Christ was of a temporal nature, they were ambitious of obtaining in it, posts of dignity and honour, and, through their mother, petitioned our Lord for this purpose. The two brothers, together with Peter, were the only disciples allowed to be present at the raising of the daughter of Jairus; at the transfiguration of Christ in the mount; and at his devotions in the garden. These three disciples, together with Andrew, were the persons to whom Christ especially addressed himself, when he delivered his predictions concerning the great desolation which should come upon the Jews. John was one of the two whom Jesus sent to make preparations for his last passover. When our Lord, while sitting at supper with his disciples, said that one of them would betray him, Peter beckoned to John, who leaned on the bosom of Jesus, "that he would ask, who it should be, of whom he spake;" and a sign was given him, by which he might know who was the traitor. This is an instance of the freedom which John was permitted to exercise towards his Master.

This disciple, if we may judge from his writings, possessed a temper singularly mild, amiable, and affectionate. From his being eminently the object of our Lord's regard and confidence, and from the free and intimate intercourse with which he was indulged, he may be emphatically styled "the disciple whom Jesus loved." These signal marks of attention were repaid by John, with the most sincere attachment. Though, in common with the other disciples, he was guilty of forsaking our Lord during his conflict, yet he appears to have been the only one

of the twelve who followed him to the place of his crucifixion. He saw Christ expire on the cross, and undoubtedly beheld his body laid in the sepulchre, and the stone placed at its mouth. John was one of those informed by Mary Magdalen that "they had taken away the Lord out of the sepulchre;" and when he and his companion "ran both together, to the sepulchre," and became eye-witnesses of what passed there, they were persuaded that Christ had risen from the dead. John was also present with the other disciples, when Jesus showed himself to them on the evening of the day on which he arose, and likewise eight days after. In one of our Saviour's interviews with his Apostles, after his resurrection, he prophetically told this Evangelist, that he would survive the destruction of Jerusalem, and intimated that Peter would suffer crucifixion, and that John would die a natural death. The circumstances which we have noticed in the life of this disciple, together with his intercourse with the mother of Christ, whom our Saviour had intrusted to his care, qualified him, better than any other writer, to give a circumstantial and authentic history.

John was present with the rest of the Apostles, at the ascension of Christ, returned with them the gift of the Holy Ghost on the day of Pentecost. After this he became one of the chief Apostles of the circumcision; and exercised his ministry at Jerusalem and in its vicinity. He was often accompanied by Peter, and was with him brought before the Jewish council, after the healing of the lame man in the temple, and dismissed with orders to preach no more. Some time after this, when the number of disciples increased in Jerusalem, John and his fellow labourers were apprehended and put in prison, whence they were delivered the same night by an angel, and commanded to "go and speak in the temple to the people." When afterwards they were apprehended for their constant preaching of the word, and the Jews held consultation how they might be put to death, they were spared by the advice of Gamaliel, but were beaten, and commanded not to speak in the name of Jesus. When dismissed, they departed from the presence of the council rejoicing. After the persecution, Peter and John were sent to the believers at Samaria, that they might receive the Holy Ghost. Having performed the service, they returned to Jerusalem, on their way preaching in many villages of the Samaritans. John was present at the council held at Jerusalem, about the year 49 or 50; before which time he probably remained in Judea, and had not travelled into foreign countries.

We learn from the writings of the ancients, that after the death of Mary, the mother of Christ, John proceeded to Asia Minor, where he founded seven churches, but resided principally at Ephesus. After some years' continuance there, he was accused to Domitian, the bloody persecuting Emperor, as a subverter of the religion of the empire. By the command of the Emperor, the Consul of Asia sent him bound to Rome. Tertullian, as well as others, to the same amount, says, that John, having been sent for to Rome, was cast into a vessel of oil, and being providentially preserved from injury, was then banished into an island. It is mentioned by Origen, that "a Roman Emperor, as tradition teaches, banished John into the island of Patmos, for the testimony which he bore to the word of truth. And John himself bears witness to his banishment, omitting the name of the Emperor by whom he was banished, saying, in the Revelation: 'I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' And it seems that the Revelation was seen in that island. It is said to have been about the close of Domitian's reign, that John wrote the Apocalypse. Domitian being put to death, Cocceius Nerva succeeded him in the government of the empire. He was of a milder temper, and repealed the barbarous edicts of his predecessor. Having remained in exile about two years, John then returned to Ephesus, where he is said to have written his Gospel and three epistles. He lived three or four years after his return from banishment, and died in the ninety-ninth year of his age, in the beginning of the reign of Trajan, about A. D. 100.

The humility of this Apostle is very apparent and truly admirable. He studiously concealed his own worth and honour. He discovered great affection for the souls of men, and was unwearied in the service of the Redeemer. He manifested an extraordinary zeal against heretics. According to the testimony of Irenæus, Polycarp, who had been intimate with John, often related of him, that going into a bath at Ephesus, and espousing Cerinthus, he presently started back, saying, "Let us be gone, lest the bath wherein is Cerinthus the enemy of the truth, fall upon our heads." We are informed by the ancient writers, that the object of this Evangelist's Gospel was, to refute the heresies of Cerinthus and the Nicolaitans, who had attempted to corrupt the Christian doctrine; and to supply those important events in our Saviour's life which the other Evangelists had omitted.

Vice-President Calhoun's Address.—At the special meeting of the Senate on the 4th inst. the oath of office was administered to the Vice President, after which, he took the chair, and soon after addressed the Senate as follows.

Gentlemen of the Senate.—

I feel deeply the responsibility of the station, to which, as the presiding officer of this body, I have been called by the voice of my fellow-citizens.

To no other branch of the Government has the Constitution assigned powers more various or important than to the Senate. Without intending to examine either their extent or character, I may be permitted to remark, that, while the other branches are confined, with few exceptions, to what may be considered their appropriate powers, to this body, only, is granted a participation in all the different powers of the Government—Legislative, Executive, and Judiciary.

In its Legislative character, it partakes, with the House of Representatives, in all of the powers vested in Congress, excepting that of originating revenue bills: in its Executive it holds an important control over the powers of appointing to office and forming treaties; and, in its Judiciary, it constitutes the court before which all officers of the Government may be held accountable for an honest discharge of duty; while, from its peculiar character, as the Representative of the states, it is emphatically the guardian of their rights and sovereignty.

It must be apparent that, on a wise and virtuous exercise of these important powers, the success of our free and happy system of government, in no small degree depends. We accordingly, find that the framers of our constitution have bestowed the greatest attention on the organization of this body; and with such happy success, that it is as admirably adapted to the discharge of each of its various and dissimilar functions, as if any particular one only, instead of all, had been the sole object of its creation. So fortunate, indeed, is its structure, in every respect, that even time, instead of impairing, has had the opposite effect, of remedying what might, at first, be considered the only defect in the body. At the formation of the government, the members of the Senate were, probably, too few to attract the full confidence of the people, and thereby give to it that weight in the system which the constitution intended. This defect has, however, been happily removed by an extraordinary growth. In the short space of thirty six years, eleven new States have been added into the Union, and twice that number of Senators to the body; and before the termination of the next four years, the original number of States and Senators will be more than doubled.

I feel, gentlemen, that I owe an apology for touching on subjects which must be familiar to this enlightened body, and also for adding, what must be known to all, that a successful discharge of the duties assigned by the Constitution to the Senate must depend, notwithstanding the skill of its organization, almost wholly on the patriotism and wisdom of the members. These high attributes, I however feel assured, from past and present experience, will never be wanting in the members of this body.

Methodist College in Augusta, (Kentucky.)

We learn from a circular issued by the Trustees of this institution, that they obtained an act of incorporation from the Legislature of Kentucky, in December, 1822. A handsome brick building, pleasantly situated upon a three acre lot of ground, is nearly completed, and already affords accommodations for a large number of students. The present course of studies is academical, including Latin, Greek, and the higher branches of English Education; and is conducted by the Rev. John P. Finley, A. M. Another Professor will in a short time be employed, and so soon as the fund of the institution shall be sufficient for the purpose, the Trustees will proceed to organize a full faculty of teachers, and establish a regular and complete course of collegiate studies. The Kentucky and Ohio Conferences of the Methodist Episcopal Church have directed subscriptions to be opened in all the societies under their care, and application is to be made to individuals in both states, for the purpose of increasing the funds of the College. When it is established under the direction of the Methodist Church, according to the express advice of the General Conference, and under the patronage of two Annual Conferences, and that the Trustees intend, so soon as their fund will admit of it, to have all tuition gratis, it is confidently anticipated, that the members of the Methodist Church, and the friends of the institution, will give it all the aid in their power.—*Zion's Herald.*

The sublime and solemn truths of the book of inspiration, have not the need of studied eloquence, but strike us most irresistibly, when presented in the simple language of a heart that feels their force, and a tongue that trembles to pronounce them.

We learn, says the Statesman, that Bishop Hobart has preached at Rome! It is said that he is the only "Heretical" divine, who has had that distinction since the Apostle PAUL!